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THE OBSERVATOR.

The Clamour of the Faction, from Pulpits, &c. becauſe of the Proceedings againſt Dr. Sacheverell. *The undutiful Behaviour in this Reſpect of ſome who eat the Queen's Bread. The great Numbers of diſaffected Perſons in publick Poſts. The Neceſſity of a Reform. The Doctor's Ignorance and Malice not to be excus'd. The Ingratitude of the Faction for the Moderation of the Commons, who might, had they gone to the Rigor, have impeach'd the Doctor of high Treaſon, by the 4th of the Queen, Cap.* 8. *A Caution to the Faction. The Neceſſity of enquiring into the Cauſes of their Inſolence.*

From Saturday, December 24. to Wednesday, December 28. 1709.

Country-m. THE Faction is in a mighty Rage, Maſter, and talk big about the Proceedings againſt Dr. *Sacheverell*; they rail upon the Queen, Parliament, and every Body; and ſome of them have had the Impudence in their Pulpits to forbear praying for the Parliament, but they did not forget to pray for *their afflicted Brother, as they call him*, and to bewail, that Miniſters cannot have the Liberty to ſpeak their Mind faithfully, without being perſecuted. They ſay this is a plain Proof of the Church's being in Danger; nay, ſome of 'em proceed to threatning, and too many of thoſe who eat the Queen's Bread, ſuch as Officers of the Exciſe, Cuſtoms, *&c.* ſpeak openly in Defence of Dr. *Sacheverell*'s Sermon; and ſome Clergy-men make ruteful Complaints, *that the Shepherd is ſmitten, and the Flock ſcatter'd.*

Obſ. There's nothing more uſual than for Beaſts of Prey to bite the Chains that tie 'em, *Roger*; but ſuch impotent Rage ought rather to be deſpis'd, than regarded. Every Body knows, that all the Papiſts, Jacobites, and the intemperate High-Churchmen, eſpouſe the Doctor's Cauſe; but no wiſe Man envies him ſuch Champions, or entertains their Rage with any Thing elſe than Contempt. 'Tis indeed intollerable, that thoſe who eat her Majeſty's Bread, ſhould countenance a Man who openly aſſaulted her Title; and by the natural Conſequences of his Diſcourſe, condemn'd her to the Lake that burns with Fire and Brimſtone, as a Rebel and Uſurper; but her Majeſty has too many ſuch Servants.

Country-m. So much the more Pity, Maſter. But pray how comes that about?

Obſ. Some will ſay that 'tis more eaſy than ſafe, *Roger*, to point at the Cauſe, or to tell how it may be cur'd. There is nothing more frequent, than Complaints of ill Mens being employ'd in publick Poſts, inſo much, that where honeſt Gentlemen are in Commiſſion, they are ſo over-power'd either by thoſe who are negligent or diſaffected, that they are ſcarce able to do their Duty themſelves, or to proteſt inferior Officers that do. I have heard of a remarkable Inſtance of that Nature not very long ago, *Roger*. A notorious Jacobite formerly turn'd out of the E------e for reflecting upon King *William*, and for ill Practices, tending to leſſen the Revenue, has not only been taken again into a conſiderable Poſt, but an honeſt and diligent Officer, who was recommended by the Lords Commiſſioners of the Treaſury, for diſcovering Frauds in Officers, and others, and for advancing the Revenue, was turn'd out, for giving that bad Officer his due Character. Nor is this the only Inſtance of that Sort: There's nothing more common than Complaints of honeſt Officers, that they are brow-beat, and made uneaſy by their Fellow-Servants, who take Bribes, becauſe they will not concur with 'em in ſuch Practices; but ſome how or other thoſe Fellows, tho' they revile and rail at the honeſt Commiſſioners of the ſeveral Branches of the Revenue behind their Backs, meet with more Favour than honeſt Men.

Country-m. All this ſhews the Neceſſity of a Reform, Maſter, and as you have frequently adviſ'd in other Caſes, the Perſons aggriev'd ſhould lay their Complaints, and the Proofs of 'em, before the Parliament, in order to a Redreſs, inſtead of ſending Letter upon Letter with thoſe Notices to you and me. But to return to Dr. *Sacheverell*, I think it very undutiful in any Clergy-man, of the Dioceſs of *London* eſpecially, to preach, pray, or ſpeak in his Vindication, conſidering that he has damn'd their Dioceſan to the Pit, for appearing with thoſe who took Arms at the Revolution.

Obſ. Your Remark is very juſt, *Roger*, if any Body deſerves to have *Anathema's thunder'd out againſt them by ſuperior Paſtors*, as the Doctor adviſ'd in his Sermon. 'Tis ſuch Men as thoſe who violate their Oaths of Canonical Obedience, fly in the Face of the Queen and Legiſlature, and condemn that very Authority by which they are made the Church eſtabliſh'd by Law, and enjoy their Benefices.

Country-m. Yet there is nothing more uſual, Maſter, than to hear theſe Men cry out *the Church is in Danger*, and to commend Dr. *Sacheverell*'s Sermon. They have a Set of People they employ in Coffee-houſes, and elſewhere, to cry it up, and to rail at the Proceedings of the Commons againſt him.

Obſ. Thoſe Men who commend his Sermon, *Roger*, ſhew themſelves to be very ill vers'd in Divinity, Law, or Hiſtory, or the Articles and Canons of the Church of *England*; for that the Doctor is guilty of manifeſt Failures, and palpable Blunders, nay, Contradictions in all thoſe Reſpects, has been made ſo evident by the ſeveral Reflexions upon his Sermon, and Anſwers to it, that his Party can never defend him. His Falſification of 2 *Kings*, 6. 15. in the 20th Page of his Two penny Sermon, is ſo notorious, that none but a Man of his Make could have been guilty of, and not have publickly recanted it; for there he tells us in plain Contradiction to the Text, that the Prophet *Eliſha*'s Servant did not behold his Maſter's Peril, when 'tis plain from the Scripture that he cry'd out for Fear, and ſaid, *Alas! my Maſter, how ſhall we do?* when he ſaw the City encompaſs'd with the Horſes and Chariots of the *Syrians*: Yet the Doctor miſerably perverts the Paſſage, and ſays, that the Prophet's Servant did not ſee his Maſter in Danger, 'till his Eyes were open'd by Miracle, to ſee the Chariots and Horſes of Fire; whereas his Eyes were thus open'd to ſee, that the Chariots and Horſes of Fire were ſent to protect him againſt thoſe of the Enemy.

Country-m. Some would be apt to ſay, Maſter, upon ſuch a manifeſt Blunder as this, that the Doctor and his Champions were more conſtant with their Bottle than their Bible. I beg your Pardon however, for giving you any farther Trouble about him; nothing but the Inſolence of the Faction could have prevail'd upon you or me to take any more Notice of him, now that he is in the Hands of Juſtice, but I think it my Duty to tell you how our Repreſentatives are rail'd at by the peſtilent Crew.

Obſ.

Obj. There has been a Time, *Roger*, when the House of Commons have severely rebuk'd those who took an undue Liberty with their Proceedings either from Pulpit or Press. They have brought Priests and others too upon their Knees for such Practices; and indeed 'tis no more than what they owe to their own Dignity, and to that of the great Nation they represent. 'Tis the ready Way to have their Power and Authority trampl'd upon and made cheap indeed, to suffer themselves to be misrepresented, as Persecutors of the Church, and of faithful Ministers for discharging their Duty, when in Truth they only prosecute a Pulpit-Incendiary, for Preaching and Printing against the Queen's Authority and their own; but this is the Gratitude of the Faction to them for their Moderation. Had they gone to the Rigor of the Law, they might have impeach'd him for high Treason upon the 4th of the Queen, Cap. 8. for there's nothing more plain, than that from the 11th to the 16th Page of his Sermon, he preaches against that Act, against the Revolution, and the Protestant Succession, and particularly, Page 18, where he charges the Parliament with denying and cancelling her Majesty's *Hereditary Right*; which is expresly contrary to the first Section of her own Act, *Anno* 4. Cap. 8. that makes it Treason *maliciously and directly by Writing or Printing to declare, maintain, and affirm, that our Sovereign Lady the Queen, that now is, is not the lawful or rightful Queen of these Realms, — or that any other Person or Persons hath, or have any Right or Title to the same, otherwise than according to an Act of Parliament made in the first Year of the Reign of their late Majesties, King* William *and Queen* Mary, *entitled, An Act declaring the Right and Liberty of the Subject, and settling the Succession of the Crown; and another Act made in the 12th Year of King* William *the III. for the farther Limitation of the Crown, and better securing the Rights and Liberties of the Subject, or that the Kings or Queens of* England, *with and by the Authority of the Parliament of* England, *are not able to make Laws and Statutes of sufficient Force and Validity to limit and bind the Crown of this Realm, and the Descent, Limitation, Inheritance, and Government thereof.*

Country-m. Why truly, Master, I think the Doctor has incurr'd the Penalties of that Act, by asserting any other Right to the Crown, than what is there establish'd, according to the 1st of *William* and *Mary*, Sess. 2. Cap. 2. which at the same Time justifies the deposing of the late King *James*, for the Causes therein mention'd, and the deposing of any other King or Queen that turns Papist, or marries a Papist; yet the Doctor in his Sermon, p. 12. asserts *the utter Illegality of Resistance, upon any Pretence whatsoever*, without so much as excepting the great Instance of the Revolution, which, contrary to common Sense and plain Fact, he says was no Resistance, yet every one knows that her Majesty and the late Prince her Husband, and the late King *William*, did actually resist King *James*. Besides, the Doctor condemns *the deposing of Kings* on any Pretence whatever, in that same Page, and the cancelling of Allegiance to them; and Page 14, says, *God forbid the deposing Power should ever be lodg'd in any other than in God himself*; which is expresly contrary to the 6th Section of the last-mention'd Act, that impowers the Nation to depose any that shall turn Papist, or marry a Papist: Which, in my Country Opinion, makes him guilty not only of Treason for condemning her Majesty's Title, but for impugning the several Acts of Succession, that depose not only all the late King's pretended Popish Issue, but the next undoubted Popish Heirs, and puts the House of *Hannover* in their Stead, contrary to the Doctor's pretended hereditary Right, by which he would make our Parliament Rebels to God.

Obj. All this proves the commendable Moderation and Clemency of the House of Commons, *Roger*, in impeaching him only for high Crimes and Misdemeanors; and at the same time shews the implacable Malice and treasonable Designs of the Faction; but they had best take care not to rouse a sleeping Lyon. 'Tis intollerable that our noble Patriots the Commons should be thus libell'd from the Pulpit, &c. for doing their Duty in bringing an Incendiary to Justice. Those who treat them so, deserve to bear Dr. *Sacheverell* Company.

Country-m. I verily believe, Master, the Faction is in Expectation of some mighty Turn of Affairs; I can't but think they have some Plot or Invasion in their Eye, otherwise they would never be so insolent and daring.

Obj. They have not been so successful in former Plots and Invasions, *Roger*, as to attempt new ones. We know they want not good Will, but they fall short in Power. They have not the Count on their Side, as they had formerly, when they involv'd us in a civil War in one Reign, and brought Popery and Slavery upon us in another. Their Great Champion and Supporter, the *French* King, is not now able to defend himself. The far greater Part of the Church, and the whole Body of Dissenters, are against them; so that except the Treason be deeper lay'd, than we have Reason to suppose it is, we can be in no great Danger. Yet all this does not say, *Roger*, but that we are concern'd to enquire into the Bottom of this surprizing and unaccountable Insolence of the Faction. That our Parliament-men do so when they come to consider the State of the Nation; and that the Almighty, who has hitherto done such great Things for us, may assist 'em with his Blessing and Directions, is as it ought to be, the Prayer of every good Subject.

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